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the native African tribes. His own station is the Kuruman. About 150 miles beyond, live Mosheu and his people. Respecting these Moffat relates the following incident, as valuable for the illustration which it gives of the power of pacific principles, as concerning the genuine influence of the gospel, and interesting to every benevolent mind. Mr. M. has just returned to South Africa, to resume his arduous labors. May it be with still augmenting success. He and the brethren who have accompanied him have been furnished with a full supply of the Peace Society's publications.

"In consequence of the locality of Mosheu's people, the distance from our station being one hundred and fifty miles, they have been given over to the Paris Society, and a missionary went a year ago to reside among them. To this brief detail, the following fact may be added, which has been communicated since my visit to England. This little Christian band had met, on a sabbath morning, with the people, in the centre of the village, to hold the early prayer meeting before the services of the day.* They were scarcely seated, when a party of marauders approached from the interior, whither they had gone for plunder, and not having succeeded to their wishes, had determined to attack this Coranna village on their return. Mosheu arose, and begged the people to sit still, and trust in Jehovah, while he went to meet the marauders. To his inquiry, what they wanted, the appalling reply was, 'Your cattle; and it is at your peril you raise a weapon to resist.' 'There are my cattle,' replied the chief, and then retired, and resumed his position at the prayer-meeting. A hymn was sung, a chapter read, and then all kneeled in prayer to God, who only could save them in their distresses. The sight was too sacred and solemn to be gazed on by such a band of ruffians: they all withdrew from the spot, without touching a single article belonging to the people."—*Moffat's Missionary Labors and Scenes in South Africa.*

EFFECTS OF BENEVOLENCE.

BY DR. DICK.

WERE this divine principle in full operation among the intelligences that people our globe, this world would be transformed into a paradise,

* When Andries was once asked by the author, how they spent the sabbath, he replied with great simplicity, "We read much in God's word, and pray, and sing, and read again, and again, and explain what we know to those who do not understand the Sechuana language."

the moral desert would be changed into a fruitful field, and “blossom as the rose,” and Eden would again appear in all its beauty and delights.

Ambition would no longer wade through slaughter to a throne, nor trample on the rights of an injured people. Wars would cease to the ends of the earth, and the instruments of human destruction would be beaten into plowshares and pruning hooks. That scourge which has drenched the earth with human gore—which convulsed every nation under heaven—which has produced ten fold more misery than all the destructive elements of nature, and which has swept from existence so many millions of mankind, would be regarded as the eternal disgrace of the human character, and the most shocking display of depravity in the annals of our race. No longer should we hear “the sound of the trumpet and the alarm of war,” the confused noise of “the horseman and the Bowman,” and of mighty armies encamping around “the city of the innocent,” to hurl against its walls the elements of destruction. No longer should we behold the fires blazing on the mountain tops to spread the alarm of invading armies; nor the city which was once full of inhabitants “sitting solitary,” without a voice being heard within its dwellings, but the sighs of the disconsolate, and the groans of the dying. Nation would not lift up sword against nation, neither would they learn war any more. The instruments of cruelty, the stake, the rack, the knot, and the lash, would no longer lacerate the culprit; cannons and guns, and swords and darts, would be forged no more.

These and a thousand other evils, which now render this world a vast wilderness of perturbation, wretchedness, and sorrow, would be completely eradicated, were the principle of holy love in incessant operation; and, in their place, a scene of loveliness and moral beauty would burst upon the view, which would diffuse joy and extatic delight through every bosom,

Every mansion would become a mansion of peace and love—a temple consecrated to the God of heaven, from which the incense of prayer and praise, and pious aspirations, would daily ascend, in sweet memorial, to the throne above. Domestic broils and contentions would cease; brothers and sisters would be cemented in the closest bonds of holy affection; the law of kindness would swell their hearts and dwell upon their tongues; serenity and joy, and a desire to please, would appear on every countenance; a mutual exchange of sentiment and generous affections would circulate joy from father to son, and from children to parents; and all the members of the family circle, animated by the same benevolent spirit, would “dwell together in unity.”

Those immense treasures which have been so long expended in the arts of war and devastation, would be employed in turning immense deserts into fruitful fields, in beautifying the aspect of rural nature, in planting orchards and vineyards, in forming spacious roads, in establishing seminaries of instruction, in erecting comfortable habitations for the lower orders of society, and promoting their domestic enjoyment. What an immense variety of objects of this description would be accomplished within the limits of Great Britain, by means of a thousand millions of pounds, which we all know have been lately expended, within the space of twenty-four years, in carrying forward the work of destruction.

And what a happy world would it be were *kindness* and affection the characteristic of all its inhabitants!

O blissful and auspicious era! when will the spirit of love, in all its beneficent energies, descend from the Father of lights, to arrest the convulsions of nations, to heal the wounds of suffering humanity, to transform fields of slaughter into regions of tranquility, to soften the ferocious tempers of "the people who delight in war," to unite in one holy and harmonious society, men of every language and of every tribe? Not till Christianity shall have shed its benign influence on every land; not till "the knowledge of the Lord shall cover the earth," and the cannons and swords, and spears and battle-axes of the warrior shall be broken to shivers, and forged into plowshares and pruning hooks. "Then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them." Then "judgment shall dwell in the wilderness, and righteousness in the fruitful field; and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever; and all people shall dwell in peaceable habitations; and in sure dwellings, and in quiet resting places."

I shall now shortly trace some of the effects of love, considered as directed more immediately towards God.

The providential dispensations of God towards the human race would form a subject of investigation, which would be prosecuted with feelings of astonishment, admiration and reverence.

The history of all nations would be carefully perused, not for the purpose of admiring the exploits of mighty conquerors and barbarous heroes, and feasting the imagination on spectacles of human slaughter and devastation; but for exciting abhorrence of those depraved passions which had drenched the earth with blood—for drawing forth the tear of pity over the graves of slaughtered nations—for stimulating the exercise of

those holy affections which restored peace and tranquility to the world—for tracing the accomplishment of Divine predictions—for illustrating the longsuffering and forbearance of God and for exciting admiration of that inscrutable wisdom by which the whole train of events was conducted, so as to set restraining bounds to the wrath of man, and to make it subservient to the introduction of the reign of happiness and peace. In all the revolutions of past ages, and in all the events that daily passed in review before them, they would uniformly recognise the agency and the purposes of that Almighty Being “who doth according to his will in the armies of heaven, and among the inhabitants of the earth,” and who is carrying forward all the plans of his government to a glorious consummation.

One grand diffusive principle, manifesting itself in numberless ramifications, would pervade the whole mass of society; and one grand aim, the honor and glory of the Creator, and the universal diffusion of happiness in every direction, and among every rank of sentient and intelligent beings, would be the unceasing endeavor of men of all nations, and kindreds, and languages. The whole mass of this world's inhabitants would appear like one vast celestial army marching forward in harmony to the regions of bliss, every one, in his appointed order, passing in peace and tranquility through the gates of death, to join the general assembly above.

Alas such a picture as that which we have now faintly sketched, has never yet been realized in the moral aspect of the inhabitants of this world. Even in Europe, where the light of science and of revelation is converged to a focus, what an immense cloud of moral darkness still appears enveloping its population! The fields of Waterloo, of Lepisic, of Borodino, and of Smolensko, where so many thousands of human beings were sacrificed to the demon of war, bear witness to the melancholy fact, that hatred and malignity still hold the ascendancy over the nations of Europe.

But we trust the period is fast approaching, when the breath of a new spirit shall pervade the inhabitants of every clime, and when holy love shall unite all the tribes of mankind in one harmonious society; when the messengers of the Prince of Peace “shall run to and fro” from the north to the south, and from the rising to the setting sun; when the sound of the Gospel trumpet shall re-echo throughout every land, and the light of Divine revelation shall diffuse its radiance on the benighted nations. Then wars shall cease to the ends of the earth, and anarchy and dissension shall convulse the nations no more; violence will

no more be heard in any land, "liberty will be proclaimed to the captives, and the opening of the prison doors to them that are bound." The spirit of malevolence will be vanquished, its power will be broken, and its operations demolished. The order and beauty of the celestial system will be restored. "Holiness to the Lord" will be inscribed on all the implements and employments of mankind. For thus saith the voice of Him who sits on the throne of the universe, "Behold, I make all things new, I create new heavens and a new earth, and the former shall not be remembered nor come into mind. Be ye glad, and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy, and the voice of weeping shall no more be heard in her, nor the voice of crying."

WAR AND COMMERCE.

The following paper is extracted from Franks & Co.'s "Commercial Traveller" of December 12, 1842.

We are not enrolled members of the Peace Society, but we cordially detest WAR, as at once inhuman, unchristian, and impolitic. How far nations, under all circumstances, are capable of avoiding this tremendous evil, without incurring other evils greater than itself, is a question we are not at present prepared to discuss; but we think it next to impossible to prove that any nation has ever gained any thing by war, save that very useless and intangible thing called GLORY; and that in nineteen cases out of twenty, war is not the result of any sort of necessity, but of human ignorance, pride, selfishness, ambition, the lust of power, and barbarity. We are not writing as politicians, for, although we are not without a political creed, in our commercial capacity we are of no political party. We look upon war as the deadliest enemy of commerce, and of human industry in all its forms, and we believe that commerce and the arts are so far necessary to national prosperity, that no people can be great, prosperous, and happy, without them.

Egypt is celebrated among ancient nations for carrying every thing to perfection, and it is certain that in that country, at a very early period, the utmost attention was paid to commerce. By means of this the Egyptians became numerous, rich, and powerful, and their cities, for magnificence and abundance, were the glory and the wonder of the world. For centuries past Egypt has been more or less the theatre of war, or subject to a war-loving power, and has become proportionally poor, miserable, and despised.